

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR IR IRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

bAgAyenayya-candrajyOti

In the kRti ‘bAgAyenayya nI’ – rAga candrajyOti (tALa Adi), SrI tyAgarAja says that the teachings of Lord kRshNa are (apparently) unintelligible and confusing that even Lord brahma might not be able to comprehend them.

P bAg(A)yen(a)yya nI mAyala(e)ntO
'brahmak(ai)na koniyADa taramA

A I ²gAruDamunu(y)onarincucunu
³nE kAd(a)nucu palkuTayu (bAgAye)

C ala nAdu kauravulan(a)Naca(m)ana
⁴alari dOsam(a)nu ⁵naruni jUci ⁶pApa
phalamu nIku tanaku lEd(a)ni cakkaga
pAlanamu sEya lEdA tyAgarAja nuta (bAgAye)

Gist

O Lord praised by this tyAgarAja!

Very grand indeed is Your magic!

Is it possible even for brahma to really comprehend it?

While prescribing this secret formula, You also say ‘I am not saying’.

That day, when You asked arjuna to subdue the kauravas, he said that war is a sin;

didn’t You then, nicely explain that ‘results of sins do not touch you and Me’?

Word-by-word Meaning

P O Lord (ayya)! Very (entO) grand indeed (bAgu Ayenu) (bAgAyenayya) is
Your (nI) magic (mAyala)! Is it possible (taramA) even (aina) for brahma
(brahmakaina) to really comprehend (koniyaDa) (literally praise) it?

A While prescribing (onarincucunu) this (I) secret formula (gAruDamunu) (gAruDamunuyonarincucunu), You also say (palkuTayu) 'I (nE) am not (kAdu) (kAdanucu) (saying)'.

O Lord! Very grand indeed is Your magic! Is it possible even for brahmA to really comprehend it?

C Looking at (jUci) arjuna (naruni) (literally man), who said (anu) that war (alari) is a sin (dOsamu) (dOsamanu), when You asked (ana) him that (ala) day (nAdu) to subdue (aNaca) the kauravas (kauravalunu) (kauravulanaNacamana), didn't You nicely (cakkaga) explain (pAlanamu sEya lEdA) (literally protect) that (ani) 'results (phalamu) of sins (pApa) do not touch (lEdu) (lEdani) you (nIku) and Me (tanaku)'?

O Lord praised (nuta) by this tyAgarAja! Very grand indeed is Your magic! Is it possible even for brahmA to really comprehend it?

Notes –

Variations –

References –

² – gAruDamu – secret formula - a spell to remove poison, delusion etc. To know more about 'garuDa mantra', please visit -

<http://www.ramanuja.org/sv/bhakti/archives/apr97/0033.html>

³ – nE kAdanucu – the following verse from SrImad-bhagavad-gItA is also relevant –

Lord kRshNa said -

vRshNInAM vAsudEvO(a)smi pANDavAnAM dhananjayaH |
munInAmapyaham vyAsaH kavInAm-uSanA kaviH || X.37 ||

“Of the vRshNis I am vAsudEva; of the pANDavas, dhananjaya; and also of the munis I am vyAsa; of the sages, uSanas the sage.”

(All translations by Swami Swarupananda)

vRshNi is the lineage of kRshNa. The implication is that 'though apparently, I am kRshNa of the lineage of vRshNi, I am also You, therefore I am not I (and similarly, you or not you).'

⁴ – alari dOsamu - The following verses of SrImad bhagavad gItA are relevant –

arjuna said –

dRshTvEmaM svajanaM kRshNa yuyutsuM samupasthitaM |
sIdanti mama gAtrANi mukhaM ca pariSushyati ||
ahO bata mahat pApaM kartuM vyavasita vayaM |
yadrAjya sukha lObhEna hantuM svajanam-udyataH || I. 28, 45 ||

“Seeing, O kRshNa, these my kinsmen gathered here eager for fight, my limbs fail me and my mouth is parched.

Alas! We are involved in a great sin, in that we are prepared to slay our kinsmen, out of greed for the pleasures for a kingdom.”

⁵ – naruni jUci – The word 'nara' used for arjuna is not to be taken in literal sense as 'man'. arjuna – kRshNa are known as 'nara - nArAyaNa'; gItA propounded by SrI kRshNa is known as 'kRshNa – arjuna samvAda' and also 'nara nArAyaNa samvAda'. Please refer to website for more details –

http://www.dlshq.org/religions/gita_krishna.htm

Please refer to SrImad-bhAgavataM, Book 12, Chapter 8 about sages nara, nArAyaNa - <http://vedabase.net/sb/12/8/en1>

“They that were nara and nArAyaNa in days of yore are now arjuna and kESava.” – mahAbhArata –Book 5, Chapter 96 –
<http://www.sacred-texts.com/hin/m05/m05096.htm>

⁶ – pApa phalamu nIku tanaku lEdu – The follwing verses from SrImad-bhagavad-gItA are relevant -
Lord kRshNa said –

ya EnaM vEtti hantAraM yaScainaM manyatE hataM |
ubhau tau na vijAnItO nAyaM hanti na hanyatE || II. 19 ||

“He who takes this Self to be the slayer, and he who takes It to be the slain, neither of these knows. It does not slay, not is it slain.”

Comments -

¹ - brahmakaina koniyADa taramA – is it possible even for brahmA to applaud it – being incomprehensible.

² – gAruDamunu – The statement of Lord kRshNa as brought in caraNa is meant here. Therefore, the caraNa should be read first and then the anupallavi – that is the sequence in this kRti.

⁴ – alari – this is how it is given in all the books. In one book, this has been translated as ‘trembled’; in another book, as ‘hesitated’. But, the word ‘alaru’ does not have any such meaning. Purely from prAsa – anuprAsa point of view, word beginning with ‘ala’ seems to be correct. The meaning of the word (alari) is ‘unprotected’, ‘destitute’, anAtha’ – none of these words fit in the context. Therefore, the word seems to be doubtful.

‘alaru’ in Telugu means ‘blossom’, ‘please’, ‘gratify’. The word ‘adaru’ in Telugu means ‘frighten’ etc. However, the Tamil word ‘alaru’ means ‘frighten’. The nearest telugu word ‘allari’ means ‘quarrel’, ‘affray’ etc. It is not clear whether this word has been used in the meaning of ‘war’.

Has SrI tyAgarAja used a Tamil word ‘alari’ here or is the word ‘adari’ or ‘allari’? In any case, it has been translated as ‘war’ here.

Devanagari

प. बा(गा)ये(न)य्य नी माय(ले)न्तो
ब्रह्म(कै)न कोनियाड तरमा
अ. ई गारुडमुनु(यो)नरिञ्चुनु
ने का(द)नुचु पल्कुटयु (बा)
च. अल नाडु कौरवुल(न)णच(म)न
अलरि दोस(म)नु नरुनि जूचि पाप
फलमु नीकु तनकु ले(द)नि चक्कग
पालनमु सेय लेदा त्यागराज नुत (बा)

English with Special Characters

pa. bā(gā)ye(na)yya nī māya(le)ntō
brahma(kai)na koniyāḍa taramā
a. ī gāruḍamunu(yo)nariñcucunu
nē kā(da)nucu palkuṭayu (bā)
ca. ala nāḍu kauravula(na)ṇaca(ma)na
alari dōsa(ma)nu naruni jūci pāpa
phalamu nīku tanaku lē(da)ni cakkaga
pālanamu sēya lēdā tyāgarāja nuta (bā)

Telugu

ప. బా(గా)యె(న)య్య నీ మాయ(లె)న్తో
బ్రహ్మ(కై)న కొనియాడ తరమా
అ. ఈ గారుడమును(యె)నరిఞ్చుచును
నే కా(ద)నుచు పల్కుటయు (బా)
చ. అల నాడు కౌరవుల(న)ణచ(మ)న
అలరి దోస(మ)ను నరుని జూచి పాప
ఫలము నీకు తనకు లే(ద)ని చక్కగ
పాలనము సేయ లేదా త్యాగరాజ నుత (బా)

Tamil

ప. పా³(కా³)యె(న)య్య నీ మాయ(లె)న్తో
ప³రహ్మ(కై)న కొనియాడ³ తరమా
అ. ఱ కా³రుడ³మును(యె)నరిఞ్చుచును
నే కా(ద)నుచు పల్కుటయు (పా³)
చ. అల నాడు³ కెలరవుల(న)ణచ(మ)న
అలరి తో³స(మ)ను నరుని జూచి పాప
ప²లము నీకు తనకు లే(ద)ని చక్కక³
పాలనము సేయ లేదా³ త్యాక³రాజ నుత (పా³)

రొమ్ప నల్లాయిరుక్కయ్యారా, యెను మాయెకల్!
పిరమనుక్కాకిలై పురిన్తుకొలెన్త తరమా!

ఇంత కరుడమన్తిరత్తిణై వితిత్తువిட்டு,
(సొల్వతు) 'నానల్ల' యెన్దుం సొల్కిన్ద్రాయ్
రొమ్ప నల్లాయిరుక్కయ్యారా, యెను మాయెకల్!
పిరమనుక్కాకిలై పురిన్తుకొలెన్త తరమా!

அந்த நாள், கௌரவர்களை (நீ) அடக்கச் சொல்ல,
சண்டை பாவமெனும் நரனை நோக்கி, 'பாவத்தின்
பயன் உனக்கும் எனக்குமில்லை' யென, நன்றாக
விளக்கவில்லையா? தியாகராசனால் போற்றப் பெற்றோனே!

ரொம்ப நல்லாயிருக்கய்யா, உனது மாயைகள்!

பிரமனுக்காகிலும் புரிந்துகொள்ளத் தரமா!

கருட மந்திரம் - அரவின் விடமிறக்கும் மந்திரம் - மருமமான சொற்களென
கருட மந்திரம் - சரணத்தில் கூறியுள்ளபடி
நரன் - அருச்சுனன்

Kannada

ಪ. ಬಾ(ಗಾ)ಯೆ(ನ)ಯ್ಯ ನೀ ಮಾಯ(ಲೆ)ಸ್ತೋ

ಬ್ರಹ್ಮ(ಕೈ)ನ ಕೊನಿಯಾಡೆ ತರಮಾ

ಅ. ಈ ಗಾರುಡಮುನು(ಯೊ)ನರಿಣ್ಣುಚುನು

ನೀ ಕಾ(ದ)ನುಚು ಪಲ್ಕುಟಯು (ಬಾ)

ಚ. ಅಲ ನಾಡು ಕೌರವುಲ(ನ)ಣಚೆ(ಮ)ನ

ಅಲರಿ ದೋಸ(ಮ)ನು ನರುನಿ ಜೂಚಿ ಪಾಪ

ಫಲಮು ನೀಕು ತನಕು ಲೇ(ದ)ನಿ ಚಕ್ಕಗ

ಪಾಲನಮು ಸೇಯ ಲೇದಾ ತ್ಯಾಗರಾಜ ನುತ (ಬಾ)

Malayalam

ಪ. ಛಾ(ಗಾ)ಯ(ನ)ಯ್ಯ ನീ ಮಾಯ(ಲ)ನೋ

ಬ್ರಹ್ಮ(ಕೈ)ನ ಕೊನಿಯಾಡ ತರಮಾ

ಅ. ು ಗಾರುಡಮುನು(ಯೊ)ನರಿಣ್ಣುಚುನು

ನೀ ಕಾ(ದ)ನುಚು ಪಲ್ಕುಟಯು (ಬಾ)

ಛ. ಅಲ ನಾಡು ಕೌರವುಲ(ನ)ಣಚ(ಮ)ನ

ಅಲರಿ ದೋಸ(ಮ)ನು ನರುನಿ ಜೂಚಿ ಪಾಪ

ಫಲಮು ನೀಕು ತನಕು ಲೇ(ದ)ನಿ ಚಕ್ಕಗ

ಪಾಲನಮು ಸೇಯ ಲೇದಾ ತ್ಯಾಗರಾಜ ನುತ (ಬಾ)

Assamese

প. বা(গা)য়ে(ন)য়্য নী মায়(লে)স্তো

ব্রহ্ম(কৈ)ন কোনিয়াড তৰমা

অ. ঐ গাৰুডমুনু(য়ো)নৰিণ্ণুচুনু

নে কা(দ)নুচু পল্কুটয়ু (বা)

ଚ. ଅଳ ନାଡୁ କୌରବୁଲ(ନ)ଂଚ(ମ)ନ
ଅଳରି ଦୋସ(ମ)ନୁ ନରୁନି ଜୁଚି ପାପ
ଫଳମୁ ନୀକୁ ତନକୁ ଲେ(ଦ)ନି ଚକ୍ଷୁଗ
ପାଳନମୁ ସେୟ ଲେଦା ଆଗରାଜ ନୁତ (ବା)

Bengali

ପ. ବା(ଗା)ୟେ(ନ)ୟ୍ଯ ନୀ ମାୟ(ଲେ)ନ୍ତୋ
ବ୍ରହ୍ମ(କୈ)ନ କୋନିୟାଡ ତରମା
ଅ. ଈ ଗାରୁଡମୁନୁ(ୟୋ)ନରିଷ୍ଠୁଚୁନୁ
ନେ କା(ଦ)ନୁଚୁ ପକ୍ଷୁଟୟୁ (ବା)
ଚ. ଅଳ ନାଡୁ କୌରବୁଲ(ନ)ଂଚ(ମ)ନ
ଅଳରି ଦୋସ(ମ)ନୁ ନରୁନି ଜୁଚି ପାପ
ଫଳମୁ ନୀକୁ ତନକୁ ଲେ(ଦ)ନି ଚକ୍ଷୁଗ
ପାଳନମୁ ସେୟ ଲେଦା ଆଗରାଜ ନୁତ (ବା)

Gujarati

୫. ଭା(ଗା)ୟ(ନ)ୟ୍ଯ ନୀ ମାୟ(ଲେ)ନ୍ତୋ
ବ୍ରହ୍ମ(କୈ)ନ କାନ୍ନିୟାଡ ତରମା
ଅ. ଈ ଗାରୁଡମୁନୁ(ୟା)ନରିଷ୍ଠୁଚୁନୁ
ନେ କା(ଦ)ନୁଚୁ ପକ୍ଷୁଟୟୁ (ଭା)
୬. ଅଲେ ନାଡୁ କୌରବୁଲ(ନ)ଂଚ(ମ)ନ
ଅଲେରି ଦୋସ(ମ)ନୁ ନରୁନି ଗୁଚି ପାପ
ଫଳମୁ ନୀକୁ ତନକୁ ଲେ(ଦ)ନି ଚକ୍ଷୁଗ
ପାଳନମୁ ସେୟ ଲେଦା ଆଗରାଜ ନୁତ (ଭା)

Oriya

୧. ବା(ଗା)ୟେ(ନ)ୟ୍ଯ ନୀ ମାୟ(ଲେ)ନ୍ତୋ
ବ୍ରହ୍ମ(କୈ)ନ କୋନିୟାଡ ତରମା
୨. ଈ ଗାରୁଡମୁନୁ(ୟୋ)ନରିଷ୍ଠୁଚୁନୁ

ਨੇ ਕਾ(ਦ)ਨੂਰੂ ਧਲਕੂਰਾਯੂ (ਕਾ)

ਚ. ਅਲ ਨਾਤੂ ਕੋਰਥੂਲ(ਨ)ਥਰ(ਮ)ਨ

ਅਲਰਿ ਧੋਸ(ਮ)ਨੂ ਨਰੂਨਿ ਯੂਚਿ ਪਾਪ

ਫਲਮੁ ਨੀਕੁ ਤਨਕੁ ਲੇ(ਦ)ਨਿ ਚੱਕਗ

ਪਾਲਨਮੁ ਸੇਯ ਲੇਦਾ ਤਜਾਰਾਜ ਨੁਤ (ਬਾ)

Punjabi

ਪ. ਬਾ(ਗਾ)ਯੇ(ਨ)ਯਜ ਨੀ ਮਾਯ(ਲੇ)ਨਤੋ

ਬ੍ਰਹਮ(ਕੈ)ਨ ਕੋਨਿਯਾਡ ਤਰਮਾ

ਅ. ਈ ਗਾਰੁਡਮੁਨੁ(ਯੋ)ਨਰਿਵਚੁਚੁਨੁ

ਨੇ ਕਾ(ਦ)ਨੁਚੁ ਪਲਕੁਟਯੂ (ਬਾ)

ਚ. ਅਲ ਨਾਤੂ ਕੋਰਵੁਲ(ਨ)ਣਚ(ਮ)ਨ

ਅਲਰਿ ਦੋਸ(ਮ)ਨੁ ਨਰੁਨਿ ਜੂਚਿ ਪਾਪ

ਫਲਮੁ ਨੀਕੁ ਤਨਕੁ ਲੇ(ਦ)ਨਿ ਚੱਕਗ

ਪਾਲਨਮੁ ਸੇਯ ਲੇਦਾ ਤਜਾਰਾਜ ਨੁਤ (ਬਾ)